





# Baptist Record

J. B. GAMBRELL,  
GEO. WHARTON,  
W. S. PENICK,  
EDITORS.

CLINTON, MISS.

Thursday, - July 29, 1885.

## Editorial.

Receipts—Henceforth, subscribers will find their receipt folded in their paper. Please preserve it for reference.

### NOTES AND COMMENTS.

Dr. Edward Judson has gone to the Congo Valley in company with H. M. Stanley to inspect the great mission field recently opened to the Missionary Union.

A sheep may slip into a slough as well as a swine. The difference is that the sheep dreads the fall, and speedily rises from it, while it is a habit with the swine to be unclean, and to love the same condition.

A brother preacher requests us to inform him through the Record when Saul of Tarsus was converted in the sense of being regenerated, whether before or after he entered Damascus. Answer, we don't know, nor do we consider the question of sufficient importance to trouble to find out. We can't see any practical good that can result from its being answered either way. He was converted. That is all we care to know about it.—R. G. H.

Obedience and faith: The two grand pillars of the whole Christian system! Both reaching from earth to heaven, and therefore parallel; yet, as to us, whose slight faith short far this side the infinite space between them diminishes to nothingness, and they seem to incline to oneness. In spirit, they do this incline; for faith leads to obedience, and obedience strengthens faith.—Dr. H. H. Tucker.

The Catholic Examiner says: there are ten thousand children of Protestant parents in this country attending Catholic Baptist commenting on the statement says: "If so, there are some thousands of very foolish Protestant parents, for they must know that to give their children at the most impressive period of their lives into the hands of monks, nuns, and priests, means the conversion of these children to the Catholic faith." Every bit true.

We heard numerous words of kindly mention of the hospitality of the good people of Aberdeen to the delegates of the Convention. The pastor and his people seem to vie with each other in caring for the creature wants of all who came. To the definition of a great man as given by the Senior Editor in response to the pastor's greeting, be correct, there certainly were many distinguished guests in one of the points at least, namely, being good eaters.

The Junior desires to tender his sincere thanks to his fair and intelligent hostess at the Convention. In company with Dr. C. E. W. Dobbs, that most genial and scholarly preacher, who makes such a valuable addition to our working force in the state, we enjoyed the kindness and hospitality of Mrs. H. C. Little, and two men were never better treated. A good deal depends upon the company one is in. If not asking too much we would like to be assigned with the Dr. again.

The New Orleans Christian Advocate, in reply to a charge by Catholics that Protestantism is responsible for the London horrors makes this reply: When Romanism holds undisputed sway, and is not affected by contact with Protestantism, her immoralities are enormous. Who compose the criminal classes of New Orleans? As investigations of their ecclesiastical affiliations might suggest the propriety of a little modesty on the part of our neighbor. Very aptly said, and we add that amid the reeking moral rotteness of Catholic Italy and Spain there is no Pall Mall Gazette to turn on the light. That makes a difference.

I know of so-called brethren who are living in my parish who have held membership so long, away in the country, that they have forgotten even when Sunday comes around. I heard of one of them who had been excusing his no-accountness on the ground of his being required to help his own feeble church in the country, being surprised to hear that his church had been dissolved eighteen months ago. He always had to help his own church, when solicited to do something for the Master's cause, and all the time it had dwindled to death and he didn't know it.—LANSING BURNBURN, in Baptist Baptist Courier.

Here are some words from the Biblical Recorder which will apply quite as well to Baptists in the West as in the East: Our Associations begin week after next. Between this time and that, there will be hundreds of delegates appointed all over the State. These appointments are most important. They should be good, sensible brethren, men devoted to the progress of their denomination, and fully aware of the responsibilities of their position; men who are willing to patiently remain in the house, even when there is good preaching at the altar; men who believe that they meet, not merely for social and religious enjoyment, but to attend to the business and to form plans for the better carrying forward of the cause of the Master during the coming year; men who are prudent, yet progressive.

## MISSISSIPPI BAPTIST STATE CONVENTION.

ABERDEEN, July 21.

FIRST DAY.

Through the courtesy of the city, the Convention held its meetings in the Court house, a large and commodious audience room, cool and pleasant for the sultry days of July.

At 10 o'clock Friday morning, the Convention was called to order by W. H. Hardy, the President. Devotional exercises were led by Dr. C. E. W. Dobbs. Brethren Patton and Noffsinger were appointed a committee on credentials, and the Convention proceeded to organize.

The attendance, though not large, is fairly good. The known hospitality of Aberdeen has brought quite a number of ladies, and altogether the session promises to be a good one.

W. H. Hardy was elected President, H. F. Spores, Recording Secretary, George S. Coleman Corresponding Secretary, and W. T. Ratliff Treasurer.

Rev. O. L. Bailey, pastor, extended a welcome to the Convention. The Convention was most cordially welcomed to the kind hospitality of the citizens of Aberdeen, the pastor making all feel at home.

At the request of the President, Eld. J. B. Gambrell, in a few lively spoken words, responded to the welcome. There are supposed to be four marks of a great man: to weep well, to laugh well, to sleep well, to eat well. He felt confident from the looks of that body they would fully meet expectations on at least the three last marks.

Dr. Teasdale, of Columbus, and Elder C. S. Gardner, of Brownsville, Tenn., were received as messengers from the Tennessee State Convention. Elder O. F. Gregory, a messenger from the Carrollton Mission, N. O., Elder George Whitfield from the Foreign Mission Board, Elder J. F. Bolen State Lecturer for the Home Mission Board of the colored Baptists, was received and made five minutes talk to the Convention.

President Hardy, in his usual eloquent and impressive style, delivered the opening address to the Convention. The address recommended the adoption of a plan for the endowment of the College, also that the Convention appoint a Central Board to take charge of all the work of the Convention in the State, and likewise of one Secretary to act with this Board.

FRIDAY EVENING.

Brother J. H. Whitfield spoke in reference to the cause at Baton Rouge, urging its claims upon the Convention.

Sec'y. Ball spoke of the condition of affairs at Baton Rouge, and at his suggestion the matter was referred to the State Board.

After appointing the committees and arranging other preliminary matters, the Convention adjourned till half past eight at night, when they assembled to hear the Convention Sermon, by Elder R. A. Cochran, of Vicksburg.

FRIDAY NIGHT.

On Friday night the Convention assembled to hear the Introductory Sermon, preached by Elder R. A. Cochran.

Text: Matt. 22nd chapter, 20th verse. "Whose is this image and superscription?"

The speaker applied the text to Christians as bearing the image and superscription of the Master. He discussed the subject as bearing upon our educational work, our Home and Foreign work, and the work in general, and impressed the importance of our loyalty to God, and of doing all things in accordance with his will. It was an appropriate and able discourse.

SATURDAY MORNING.

Convention called to order by Pres't Hardy.

MINISTERIAL EDUCATION.

The report of the Board of Ministerial Education was read by Elder A. V. Rowe. There is a small balance left in the treasury. Brother Rowe urged the importance of this work. He told of the anxiety of the young men to get an education, some of them enduring great hardship to avail themselves of the opportunities offered for training themselves for usefulness. At times there had been no money in the treasury, and he had been compelled to call upon the young men to help themselves. Toward the last, the money came in freely. He had closed the work, out of debt and a small sum to start on for the next session.

Eld. W. A. Mason spoke of Bro. Nelson's great work. On the scale then started, it was an experiment, which has proven a great success. Look abroad over Mississippi and Louisiana. How many places of influence in these States are filled by men trained at the college. The education of young ministers at Mississippi College has been a grand work.

Elder W. H. Carroll desired to speak in favor of this work. How else could so little money be so well expended. No man can tell of the aspiration of the young men who desire an education. If we assist them with our prayers, our sympathy, our money, we shall be planting corn in good ground, which shall bring forth an hundred fold. You educate these young men to go out and preach the gospel in all lands. The gospel is what we need. "Earth has no sorrow that heaven cannot heal." So lift up every young man and give him a start in the work.

Elder H. F. Spores spoke. One result that followed Bro. Nelson wherever he went, was that the people prayed, for more laborers. Perhaps we do too little of this. What did our Master mean when he said,—"Pray ye the Lord of the Harvest that he send forth more laborers into the field?" He certainly did not mean that we must pray in order to interest him in the work. In praying, we do not conquer his indisposition to do the thing asked; we bring ourselves into sympathy with his will.

When he said, "Pray ye the Lord of the harvest," he meant to excite their own heart to a proper interest in the work. The Lord does the calling, we ought to pray for laborers, and this awakens us. We need a revival in this spirit of prayer.

Elder J. H. Whitfield said: We want men who are called of God.

Deacon Brown, of Kosciusko, said: The matter with our brethren is not so much that they are ignorant, as that they do not want to know. Our brethren to less for this work than the sisters. He mentioned one lady of his church in limited circumstances who always gave five dollars for this purpose.

Pres. Webb said: It is generally thought that Ministerial Education is popular; but is it popular when only a few dollars are raised? We are not doing half of what we ought to do. We carry on our work of this kind at less expense than any State in the Union. We ought not only to pray for the Lord to send forth laborers, but we ought to pray for them after they are called; for they surely need prayers when struggling for an education. We ought furthermore to pray for those who instruct them. There are several objections made to Ministerial Education. A common one is that the young men after getting an education, do not come home to preach.

We ought to take a broader view than this. This is drying up our giving. We ought to educate these men for God and let them go everywhere. Besides we get as much back as we give. Again, we hear it said of a young man, he did not do as well as another young man who did not go to school. In reply to this, we only take the material and fit it for the work. We are not responsible for the material. We only want those called of God.

Elder J. R. Farish said: No man is called to the Gospel Ministry, except to answer to prayer. We need more prayer on this subject.

Elder R. E. Melvin said: If there is any question upon which we need revival it is this. The man who will work without prayer is a hypocrite. The world is dying for the gospel ministry. He speaks of the work in Mexico. They believe in Father, Son and Mother—a large territory without any preaching. Prayer without work is only half prayer.

Elder Jean Vane, of Macon, said: A little company of one hundred and twenty were praying, and a great blessing descended. He called on Brother Crawford to lead in prayer, which was done.

TEMPERANCE.

was read by Elder E. D. Miller.

The report urged that a special course in hygiene and on the baleful effects of the use of alcohol be made a course of study in all our colleges, and that a memorial be prepared and presented to the Legislature on this subject.

Dr. Dobbs said Mrs. Dr. Erwin, Pres't of the Woman's Christian Temperance Union of Mississippi, had requested him to present this question to the Convention, and that the report covers his view. The Convention united in singing "Nearer My God to thee."

STATE MISSIONS.

The report of the State Mission Board was read by Elder L. Ball, Secretary of State Missions.

While the number of mission-

ries in the field this year was only ten, yet the work done, in proportion to the number of laborers, was never, perhaps, in the history of the Board more satisfactory.

At the beginning of the year the Board was burdened by a debt of about 2,600 dollars. This debt has been reduced to about one half that amount.

Some of the missionaries were employed for only a part of their time. All of them have been paid promptly, and the work in Vicksburg has so far progressed under the care of Brother Cochran, that it is now no longer dependent upon the Board, but able to carry on its own work.

The work, though necessarily curtailed on account of the debt, was still progressing steadily and was a people have reason to be thankful to God.

Elder E. E. King spoke in favor of the report. Many people have about the same idea of his work that they have of the foreign mission work. They have, perhaps, given a few times in the past, when the recurring needs of the work are presented to them, and are amazed. They thought he does not look upon any of his work as thrown away. The speaker explained why he is here. He is here to rest and to consult with the Board.

He has been in China 33 years. He has no ax to grind now. There are four stages in every missionary's life:

1. The stage of tears. He is touched with sympathy.

2. Period of disgust. He begins to find the people out.

3. Considering the situation. He first thought them ten times as good as they were, now nine times as bad. He now doubts his suitability. This lasts two or three years.

4. Period of mental repose. Do the best that you can do and let the rest alone. This is the healthy state. This can come without the others. "Earth has no sorrow that Jesus cannot heal." There are several theories of gospel work among the heathen. One is to furnish the preacher with money with which to build school-houses and to keep up the work of teaching and other things. Another is to give about half as much for this purpose. The third plan is to only give the missionary enough to support himself and he does nothing but preach.

MONDAY.

Convention was called to order, Professor Leavell occupying the chair.

Brother S. O. F. Ray led in prayer.

The discussion of foreign missions was resumed by Elder George Whitfield, who said that there are only four commissions, and of these contained the command to go into all the world.

Elder J. R. Farish thought that there should be no difference in missions. It is all the same work. Dr. Crawford explained how it was true that Baptists had a larger number of converts for the money expended than any other denomination. It was because they spent their money directly for preaching the gospel.

MISSISSIPPI COLLEGE.

The report of the Board of Trustees of Mississippi College was read by Dr. W. S. Webb. The report expressed the deepest regret at the death of General Lowrey, who was a faithful friend of the institution. It recommended the endowment of the College. The contributions were larger this year than last, showing an increased interest on the part of the people. A large part of the money came from the sisters. The Carrollton Sunday-school was given the banner for the largest contribution. The minister's cottage is finished, and was occupied. A small sum is due on this still. It is recommended that the endowment be placed in the hands of an unpaid committee.

The secretary has obtained \$25,000. This, added to what was pledged by the Alumni, makes \$5,000 an endowment.

At the request of President Webb, Dr. C. E. W. Dobbs spoke in behalf of the College.

Educated minds control the world. What do we mean by education? It is discipline, bringing out the faculties of the mind. He impressed the point that collegiate education is not in all cases essential to success. He mentioned Dr. Jeter, Dr. Poindexter, and others. Yet, by some process, these men were none the less trained. On the other hand, it is worse than folly to deny that colleges help to educate men. But what we need above all things is Christian education. Education is conceived to be a panacea for all evils. A great mistake. Dr. Tucker says that nine-tenths of the criminals in Georgia are educated men. Education without Christianity is an evil. The State has no right to legislate in regard to Christian education. We must have colleges under the control of Christian men and Christian principles. He

would not trust his son in a college where any professor was not a Christian. We must educate the masses. A man can make a better workman by being educated. If our people were generally educated, the common people would be better. He spoke of the Presbyterians. Mississippi College is doing a noble work for Mississippi. Dr. Renfro, of Alabama, said to him, "Mississippi College has done more for Mississippi than any College in the South for its State." He called attention to the men who have gone out from her halls.

The College needs endowment. The Alumni of Georgetown College, Ky., in four years raised in cash \$25,000. He expressed himself willing to co-operate in any effort to help the College. He intended to put himself in line with the State work in general.

Rev. J. B. Gambrell desired to say in reference to a remark that was made about the Presbyterians being better educated than Baptists that we have more colleges and theological seminaries in America than the Presbyterians. He thinks that Baptists are too apt to make small of themselves in talking. We ought to talk ourselves up. We are a splendid people.

Brother Farish said: I do not think there is a College in the South that, taken in a moral and intellectual standpoint, has the advantage of Mississippi College.

Dr. Hillman said that he was proud of what he had been able to do for the College in the past. It was the proudest moment of his life when, after the debt was paid, he was enabled to give the College back to the Baptists of Mississippi.

Mississippi College speaks from every quarter of the globe. What would Mississippi do without this College. Only deprive her of it the loss would be keenly felt. He estimates that the institution in point of influence upon the State ranks above any other.

Let us rally around the College, and do all we can for it.

Dr. Webb said: We do not place our College above the other institutions in the State. We only think that we have done well. He wants the brethren to put the College on the same level with the mission work and the other work in the State.

The work done in the College is like the work of making wagons. The College takes the crude material, and puts it in some kind of shape.

The system of raising money from the field at large is a good one because it keeps the people interested in the work.

SOME REASONS WHY WE OUGHT TO SUPPORT THE COLLEGE.

1. Because the College was a gift to us, and as such should be held sacred.

2. Because it furnishes us with the means of educating our ministers. It is best for our young men to be educated in Baptist schools. The future of our denomination depends upon our ministry. We need trained leaders.

3. Ought to give because there is no other way to support the College at present.

4. Then we are on the point of success. The people are waking up on the subject. Pledges and a cash collection were then taken up for the College, amounting to over \$500.

The committee on publications commended the Baptist Record, Kind Words, Foreign Mission Journal and other periodicals.

Brother Carroll said: The Record is our paper and keeps us informed in our own fields. I do not see what I would do without it. A great many pastors say that wherever the Record goes fruits are seen. People that read the Record get in the habit of going down into their pocket. Every family ought to have the Record. It is well enough to take other papers, but for us no paper can take the place of the Record.

Brother George Whitfield spoke in favor of the Foreign Mission Journal. It is a good paper to develop the people. Elder R. A. Cochran recommended Kind Words, and Brother E. B. Miller the Baptist Quarterly, and Brother Crain urged more general reading of the Bible.

The report on General Education was read by Dr. J. L. Johnson. The report recommended that we as Baptists take an active interest in general education.

Dr. Johnson spoke in favor of the various female schools. There were 1,300 pupils in the State belonging to our Baptist female schools.

Prof. Gibson, of Rionzi, spoke at length upon the subject of higher education. He thought the one great essential for a teacher was that he should be an enthusiast. He magnified the profession. The report on Woman's Work was read by Dr. Dobbs. About the same plan of work was recommended as for the present year. The ladies, by their generous contributions, and their cheerful and active co-operation in all the good

works of our State deserve honorable mention.

The report of the committee for a better plan of work was adopted, which materially changes the plan hitherto adopted. The various departments of work hitherto managed separately and each having a separate secretary or agent, was referred to a Central Board, located at Jackson, and consisting of fifteen brethren, four of whom are from Jackson, three from Clinton. This Board represents the State and Foreign Mission work the College work and that of sustentation of aged ministers.

This Board will have one secretary.

It is the plan adopted some time ago in Georgia and Alabama, where it seems to have worked well; also recently in Louisiana and Kentucky.

MONDAY NIGHT.

The most important business of the Convention having been transacted, the remaining reports were rapidly passed, routine business attended to, and the Convention adjourned to meet in Meridian.

Dr. C. E. W. Dobbs was appointed to preach the Introductory Sermon, and E. E. Thornton, Alternate. The next session of the Convention will meet on Thursday instead of Friday.

We have only time to say this as we go to press. Next week our review of the meeting will appear.

CONVENTION NOTES.

We have no right to place ourselves in a position where we would be forced to do anything contrary to God's will.—R. A. Cochran, in Introductory Sermon.

I am not one of those who take no stock in home missions. Our work in Asia is a work of 1,000 years from to-day. Unless we build up strong churches at home we will have no support abroad.—T. P. Crawford, Missionary to China.

"In all the world there is nothing more important than teaching the bible to the children."—W. T. Lowry, in Sunday-school talk.

"There are young people among us who are going to move the world and you as teachers are shaping the destinies of these children."—W. T. Lowry, in S. S. talk.

"The great man is the man who is good and faithful to the work committed to him."—W. T. Lowry, in S. S. talk.

"Boys turn the color of their company. Put them in good company, and they become good; put them in bad company, they become bad."—J. P. Trotter.

Some children all over the land don't appear much better than goats: their parents neglect them. J. R. Farish.

"There are boys and girls all over this land that are not half raised."—J. R. Farish.

The new Board have requested Elder L. Ball to act as secretary till a permanent Secretary is chosen. All money should be sent to him at Clinton.

THE ALABAMA CONVENTION.

The meeting last week of the Alabama Convention seems to have been quite interesting. Tuskegee gave the messengers a warm welcome. The reports showed general progress: The State Mission Board reported eighty-one missionaries under appointment during the year, \$10,916.49 was contributed for this work during the year. Amount raised for all objects, \$19,713.80. A healthy advance had been made in Ministerial Education. All their schools showed up well. The Alabama Baptist by a vote of the Convention is transferred to Maj. J. G. Harris, the Convention reserving no right of control.

Brother West, the retiring editor was made a life member for services rendered the denomination.

Very decided opposition to the plans and operations of the State Mission Board manifested itself. The report before us closes just at this point, so we must wait for further particulars.

Programme.

DISTRICT NO. 2, RED RIVER ASSOCIATION.

Our next meeting is to be held with Liberty Hill church, commencing Friday night before the 5th Sunday in August. The introductory sermon to be preached by Elder W. J. Page.

ESSAYS.

1st—What relation does literary training bear to our Holy Christianity.—W. B. Frothingham.

2d—Is the Pledge System used among our Churches in raising money for Mission Work Scriptural?—Elder N. W. Warren.

3d—To what extent does the Sacrificial Offering of Christ atone for the sins of our race?—Elder J. A. Walker.

4th—What are the duties of Deacons in Baptist Churches.—Eld. W. T. Row to write.

Elder A. N. Walker's subject continued.

D. D. King, Sec'y

Enclosed please find a postal note for \$12 15, which collect, and

## Communications.

The Grand Cane Baptist Association.

The Grand Cane Baptist Association meets with the Mansfield church, La., Thursday night September 3rd 1885. Delegates are requested in sending their names, to state whether they will come by public or private conveyance.

If ladies are coming let their names be sent so that homes can be provided. Some will expect to lodge with relatives or special friends, if so, state your request to the committee, so there will be no confusion. We desire to provide for all who come and it will be an accommodation to the committee, if all will send their names soon, so that arrangements can be made.

Address: JAMES W. C. HARRIS, Chairman Com.

Point River Association.

The massmeeting of Pearl River Association will convene with Magee's Creek church on Friday before 5th Sunday in August. The persons whose names appear below will please prepare and read essays on the subjects assigned:

1st—How to live for Christ.—T. M. Turnage.

2d—Comforts of Prayer.—D. I. Magee.

3d—Duties of Christians to each other.—J. J. Thornhill.

4th—Importance of Christians attending Church.—W. V. Jones.

5th—Keeping the Sabbath holy.—E. L. Raves.

6th—Bible Literature.—J. R. Carter.

7th—Bible Education.—M. A. Shepp.

8th—Missions.—W. B. Russell and R. D. Dunaway.

9th—Sabbath schools.—Mrs. S. A. Boyd and Miss Annie Manning.

We expect a large attendance at this meeting.

GARVIN CHASTAIN, Committee.

Shubuta, Miss., July 21.

Elder G. W. Knight, of Vicksburg, Miss., and I, left Shubuta early on the morning of the 4th inst. and went to State Line on the south-bound passenger train. After partaking of a good breakfast at the Morris House we took passage in the mail carrier's buggy and went on to St. Stephens, Ala., which is situated near the Bigbee River, about thirty miles from State Line.

After spending the night with Brother Joseph Gresham, who has a big body with a big heart in it, we were rested and refreshed, and ready to go to work in a protracted meeting which had been appointed to begin on Sunday, the 5th inst. Bro. Knight did all the preaching, and he did it well. "Good, very good," was the universal testimony concerning every sermon. The people were not only pleased by his preaching, but they were glad to declare the whole country God, and yet he preached the truth in love. He went there almost an entire stranger. He came away beloved by all.

While there were only two accessions to the church, yet we feel that the meeting was a success. Seed were sown which doubtless will yield an abundant harvest. Bread was cast on the waters, which we trust will be gathered after many days.

The church at St. Stephens is a result of the efforts of Elder S. O. Y. Ray, while a missionary of the Alabama State Mission Board. When he commenced preaching there a few years ago, they had no organization or house of worship. Through his instrumentality a church was organized, and a house of worship built, which cost, I suppose, not less than \$800, and is a model of neatness and beauty. I have been preaching to them once a month since last winter. They have paid my salary to date, and the church and Sunday-school together have contributed about seventy dollars to various missions.

J. M. PHILLIPS.

Memorial Meeting.

A memorial meeting, held in the Senatobia Baptist church, July 19th 1885; the following resolutions were adopted:

Resolved 1. That in Rev. L. T. Ray, our former pastor, we had a faithful, consecrated expounder of the doctrines of the gospel. It was his earnest purpose to preach pure gospel—preach Christ and him crucified, and to hide himself behind that cross; never considering his own afflictions, but endeavoring at all times to discharge every christian duty.

Resolved 2. That the denomination has lost a faithful minister and society an exemplary member.

Resolved 3. That this church extend its earnest sympathies to his bereaved family and relatives.

Resolved 4. That these resolutions be spread on the minutes of the church, and a copy be sent to his wife, BAPTIST RECORD, Senatobia Record and Ripley Sentinel and publication requested.

Speeches were made at these services at Col. Blackburn, Governor Nash, Rev. J. W. Echols, Dr. J. R. Slaton and Dr. Mabry, setting forth the excellent qualities of Rev. L. T. Ray, the deceased in a most striking and impressive manner. All were urged to imitate his great excellent Christian example. Fresh resolves to live better lives, were taken by the people. The meeting was large and composed of people of all denominations, demonstrating that the honored dead occupied a warm place in the hearts of our people.—Senatobia Record.

Friday's Post, July 20.

Enclosed please find a postal note for \$12 15, which collect, and



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## Poetry.

### SUSPICION—SCANDAL.

"They say—Ah! well, suppose they do;  
But can they prove the story true?  
Suspicion may arise from truth;  
But scandal, ever, want of truth;  
Why count ourselves among the 'they'—  
Who whisper what they do not see?"

"They say—Butting the two together,  
And help to make the matter worse;  
No good can possibly come  
From telling what may be true;  
And is it not a noble plan  
To speak of all the best you can?"

"They say—Well, if I should tell,  
Why need you tell the tale of woe?  
Will it better among friends,  
Or make one pang of sorrow less?  
Will it bring the wrong one's face  
To look at things and see no more?"

"They say—Oh! I possess such wit,  
See how my heart inclines to sing;  
In the dark temptation's hour,  
Yet, too should I know the power  
Of the frail—weep of their tale;  
But speak of good, or not at all."

## Editorial.

### Aesthetic Religion.

Good taste is never out of place anywhere. Like tact it may be made a useful handmaid of truth; but it can never become the mistress of truth.

Some in their great admiration for what taste has accomplished have been inclined to exalt her office unduly, even to the verge of the chief seat in the synagogue.

It is not to be despised or ignored, but is to be used as the oil to lubricate the joints and hinges, so that all unnecessary grating may be avoided. When, however, it is used to thwart the destined action of the machinery it becomes offensive. Taste in the manner of conducting worship is one thing, and arrogantly introducing taste to the subversion of religious rites is quite another.

We have a pattern which no aestheticism can object to, the score of a lack of beauty, for "He is the chiefest among ten thousand, and altogether lovely." Some religiousists have sneered at and rejected him, as they say, purely on the ground of his lack of comeliness, but the sinner and rejection were the results of the depravity which made itself manifest in a professed love for the beautiful.

"Oh, said a dainty woman, clasping her bejeweled hands, our pastor spoke to-day of our dear Savior as a carpenter showing a plane and it really shocked me. I can not bear such desecration of his holy name. I am sure he must have been refined and lovely, and to speak of him as an artisan is the son of Joseph, the carpenter, seemed to me really degrading." "But," replied a friend, "the Scriptures speak of him as 'the carpenter's son' and though it was his enemies who spoke thus of him, it was no charge of guilt; but the statement of a fact. He was subject to his parents until he began to be about thirty years of age, and they were poor and Joseph was a carpenter." The aesthetic follower of Christ replied, "Oh! I have always worshiped the beautiful in Christ, his gentleness, his tenderness, his sympathy, and I can not bear to hear anything said that will dispel the sweet illusion, or shatter the image of beauty and refinement that Christ is to me." Does this woman's religion, such a force, an exaggerated sentimentalism of selfishness? We may not have to search far to find its counterpart.

"I cannot bear to go among the poor, the afflicted, the uneducated. It shocks my nerves and does violence to every feeling of refinement." said a professed Christian, and then she added, "I have too much sympathy to witness any suffering." Undoubtedly she had too much sympathy with SELF; but there was little feeling in her heart for any one's suffering except her own. The Master's footprints mark the path that we should tread. Taste can never be our guide. He did not stop for the words of Martha, "Lord, by this time he is stinking, for he hath been dead four days." Lazarus was to be called back to life, and decay and the noise of old of the tomb were not to be counted an excuse for stopping the life-giving cry, "Lazarus, come forth." Does not guilt attach to the minister who, clad in his spotless linen and speckless broadcloth, passes by the low, profane drunkard, without a word of kindly warning, counting him too far gone in moral putridity to deserve the notice of a "clergyman of such irreproachable reputation?" Shall bond slaves, purchased with the blood of Christ, refuse to pluck brands from the burning, for fear that some snout or ashes may mar their immaculate appearance. What if some idle gazer should report that he had seen the minister or minister's wife in company with that miserable, degraded

wretch, whom every one despises. Would it matter what comments as the Master made? The Master did not spurn the sinful Magdalene. Ought his followers to draw their robes aside, fearing pollution, and let the abandoned ones go down deeper and deeper into the depths of sin and shame? Does some one say, "Such work is not to my taste?" Did taste ever see anything lovely in you, oh, sinful soul? Was it not love that stooped and lifted you up, and clothed you in garments of righteousness that other hands wrought out for you?

A cultivated lady once said: "I believe I am a Christian. I want to join the church, but I want my baptism performed in a manner just to suit my taste. I want to go down in the water, and then I want the minister to pour a little water on my head. I think that would be very refined, very impressive." One not as aesthetic replied with this question: "How much obedience to Christ's commands would there be in that?" And there was no answer found to that question.

Christianity is truly beautiful. There may be many beautiful ceremonies, much pageantry, and pomp in outward forms, and all may be taken for the exponents of religion, but it may have no Christ in it, and hence cannot be Christianity.

Selfishness does not appeal to the love of the beautiful, but it is one of the chief beauties in the system called Christianity, and obedience stands in the front rank. Hence the choice of what is pleasing to taste and refinement does not come within the line of Christian faithfulness. The choosing should be left to a higher power. Obedience is the part for fallen man, an unquestioning obedience, which asks only, "What will thou have me to do," and then does cheerfully the first duty, no matter how menial or disagreeable.

It is right to worship God in beauty, but it must be the beauty of holiness. One cannot lead a life of holiness and close his heart against the cry of the poor and the sorrowing. There must be some rough places, and no Christian can shun them without shirking duty. Was there anything tasteful and beautiful in the Christ when his great agony wrung drops of bloody sweat from his brow, as he bowed low in dark Gethsemane? Could aestheticism see beauty in the crown-crowned captive, whom the servants spit upon and smote with the palms of their hands in Pilate's hall? Would it not rather hide its gaze from those scenes, and shut to look upon the one "numbered with transgressors," dying between two malefactors, and close its ears to the fearful cry, "My God, why hast thou forsaken me?" These scenes show only a part of the price of our ransom, yet they show it to be such a great price that they leave no room for the faithful heart to hesitate and object to any required service.

Small wonder and not a sight for a great deed to perform, and long hours of, and sorrowing hearts are needed.

And, finally, on this, have the storm.

M. T. G.

## Selected.

### Had and his Sister Alice.

"Well, my man, what can I do for you to-day?"

The question was asked in a kindly tone by an old gentleman looking through a pair of gold-rimmed spectacles at a young boy who stood before him in a hospital ward.

The boy looked up saying sadly: "I reckon there ain't nothin' to do now."

"Is it so bad as that?"

"Doctors say I can't get well."

"Wouldn't you like me to send for some of your friends?"

"There ain't no one but my sister Alice, and I reckon she don't want to come."

"Why, don't she care for you?"

"Yes; but I struck her yesterday."

"Struck her? I am sorry to hear that."

"Yes, and I was sorry after I did it, for I never did that before; but I didn't tell her so. And when I went out and got my papers, I jumped for a car and shipped—"

may be wondering where you are. Wouldn't you like to see her?"

"Reckon I would, and you may go if you like."

After receiving directions for finding Alice, the old gentleman left; and the invalid boy closed his eyes, wearily, only to open them suddenly on feeling a light touch on his cheek. It was the kiss of a little girl.

"You see I brought her sooner than you thought I would," said the old gentleman with a smile; "but I found her just outside your door."

"Tom Brady, told me all about it," said the girl, "and I came last night, but they wouldn't let me in. Won't you soon be well enough to come home again? It was an awful lonesome last night, and Mrs. Brady was cross because you had got hurt, and she was afraid she would lose her rent."

Don't you believe they'd let me stay here with you till you got well? I've got a whole dollar that I've saved, and won't eat much."

The poor boy, failing to swallow a sob, turned his head, that his sister might not see his distress; but she put down the basket she had brought on her arm, and leaning over him, with the tears in her eyes, said kindly: "Does it hurt very much now, Hal?"

"It don't seem to hurt at all," said the boy; "but the doctor says I'm going to die."

Alice sprang up, and looked wildly at the old gentleman, as if in hopes he might contradict the boy, but he only answered her by rubbing his spectacles and lowering his eyes. "O Hal!" she cried, throwing her arms around the boy, "I love you so!"

Then she wept convulsively for a moment; when she controlled herself sufficiently to ask the old gentleman if he did not think the doctor could do something to make him well.

"I am afraid not, my dear. But he is in the hands of a good God, and you can ask Him to let him stay as long as possible."

"Hal," said the child, "won't you let me go and ask the minister to come and pray to God to let you live a little longer?"

"I reckon if you pray like you do some nights when I'm in bed, and you think I'm a-deep, it'll do."

"But I don't know much except 'Now I lay me down and Our Father.'"

"Say 'Our Father,' like you do at home, with something else at the end."

With a fearful face the child knelt down, regardless of her surroundings, and with folded hands and closed eyes, repeated simply and touchingly that beautiful prayer first used by our Savior; then she added sweetly, "Dear good Lord, I don't know how to ask you hard and strong like a minister; but I want you to let my dear brother live. It's so lonely when he's away; and I guess if he dies I'd like you to let me die too; for they won't be any one to take care of me and love me when he's gone. Amen."

The old gentleman had occasion to put his handkerchief to his eyes more than once during the child's prayer; but he kept close watch of the boy, who, when it was over, turned sadly to his sister, and said:

"Am sorry you don't know that I am sorry for what I did yesterday."

"O Hal!" said the girl, coloring, "I knew you were sorry for that right afterwards. But," lifting up the basket, as if to turn his thoughts from herself, "see what I brought you! I took some money I had saved, and brought it all cooked, because I knew you would like it so much."

"Bully for you," said Hal, raising himself suddenly; but as suddenly he fell back again, while the expression of his face changed to one of intense suffering, and he became deadly pale.

As soon as he was able to speak, the old man questioned him closely as to the nature of his sufferings; and when he had described them, he said, with a faint smile, "If I had been a girl, I reckoned I'd have screamed when it struck me so quick; but you see I couldn't do it well, because I'm a boy."

"Humph! murmured the old gentleman as he turned away. 'I think he has the right kind of stuff in him if he could be managed well. Hope it's all right now.'"

When he returned, Alice was holding her brother's hands in her own, and they were in earnest conversation; but he had brought a physician with him, and they were disturbed to give way to a second and minute examination of the injured boy. Poor Alice, forgotten by those about her, stood a while apart, the tears running down her face as she saw the suffering on her brother's face. When the physician turned to go he nodded to the old gentleman, and said, "It's all right."

Whereupon the old gentleman went to Alice and whispered something in her ear.

She ran to her brother, and opening her eyes wide, said joyfully: "O Hal! he says you are going to get well after all. Isn't that splendid! and don't you think that's very good? I guess we'd better thank Him right away for it."

As simply as she had asked for his life, she now gave thanks for it.

"Dear, good Lord, you can look right down in our hearts, and see how glad we are, and how much we want to thank you for letting Hal live. Please let him get well right soon. Amen."

The old gentleman, too, gave thanks before retiring that night.

It was the first time for years that he had attempted to approach the mercy seat, but it was by no means the last.

He had been unaccountably attracted by the boy when he saw him fall, and followed him to the hospital. He was not in the habit of doing such things; but he went the next morning to see him, and it proved one of the greatest blessings of his life. He spent the most of his time for weeks at the hospital, until Hal was able to move. He suffered very much, but displayed a great deal of patience and courage through it all. He would always be slightly lame, the doctor said; but Alice seemed more distressed over that than Hal did himself; though, when she first saw him use his crutches, she had a bright smile on her face, lest he should feel sad.

The old gentleman took them both away from their old associates, and gave them a home where they would find comfort and happiness. They both looked up to him with reverence and gratitude as their benefactor. And he—yes, he considered them his benefactors, for through them he had been led to the throne of grace, where alone he could find happiness for the future.

As for Hal he loved his sister with a strong unchanging love that never varied, and the two simple childish prayers she had offered at his bedside became the sweetest memories of his life.

"Wonder you didn't hate me," he would say. "But oh, suppose you hadn't come!"—Well Spring.

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Or make but one together on a pin's breast!

Can you build a coil like the bee, or spin like the spider, a web of fine and thin? Can you lift a shadow from the ground? Can you see the wind, or measure a sound? Can you blow a bubble that will not burst? Can you talk with echo and not speak first?

Oh, my dear little boy, you are clever and strong.

And you know how the whole day long, Trying as hard as a little boy can, To do big things like a grown-up man! Look at me, darling! I tell you true, There are some things you never can do.

—Mary E. Folson, St. Nicholas for Dec.

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W. L. FOLK, Pres't., D. S. Safford, Sec'y.

**A CARD.**  
I take this method of informing the public that I am engaged, and I give my entire time and attention to the practice of the same in all its branches, as I have done for the past 16 years. As I do not leave the City, parties from a distance can always rely on finding me at my  
DENTAL ROOMS,  
(over) Seelman's Store, Jackson, Miss.  
Teeth extracted with ease.  
Prices moderate. Terms cash.  
A. H. HILZEM, DENTIST.  
Jul 2nd

**WANTED.**  
A situation for a young lady whom I can commend as competent to teach Latin, French, Mathematics, Chemistry and English.  
JOHN L. JOHNSON, Oxford, Miss.  
Jul 19th

**STARVILLE FEMALE INSTITUTE.**  
STARVILLE, MISS.  
The Seventeenth Annual Session will open September 9th, '85. A superior education, including music, art, elocution, and modern languages, offered to young ladies. Faculty enlarged. New apparatus added.  
Apply for Catalogue to T. G. SELLERS, President.  
July 9-2m

**Manship & Julienne, HARDWARE STORE**  
GUNS, AMMUNITION AND AGRICULTURAL IMPLEMENTS, JACKSON, MISS.  
Dec 11-4m

**PACIFIC HOUSE**  
VINCENNE PLAZA, PROPRIETOR, Washington Street, Vicksburg, Miss.  
Convenient to Railroad Depot, Landing, Post, Telegraph and Express Offices and to business. Meals in time for all trains. House open all night. Has been renovated and refurnished. Tables supplied with the best market goods. Patrons respectfully solicited. Polite and careful attention given to guests.  
Sept 1-ly

## Railroad Time-Table

**Illinois Central Railroad.**  
Going North—  
Express—Leaves New Orleans 9:15 a.m., arrives at Jackson 3:45 p.m., leaves 6:05 a.m., arrives at Grand Junction 8:30 a.m., leaves 10:35 a.m., arrives at Jackson 12:35 a.m., leaves 12:40 p.m., arrives at Grand Junction 3:55 a.m., leaves 5:30 p.m., arrives at Jackson 8:30 p.m., leaves 8:35 p.m., arrives at Grand Junction 11:5 a.m.

Going South—  
Express—Leaves Grand Junction 12:20 p.m., reaches Jackson 10:30 p.m., leaves 10:35 p.m., reaches New Orleans 7 a.m.  
Mail—Leaves Grand Junction 7:10 p.m., arrives at Jackson 3:30 a.m., leaves 3:35 a.m., arrives at New Orleans 10:45 a.m., leaves 10:50 a.m., arrives at Jackson 3:50 a.m., leaves 3:55 a.m., arrives at New Orleans 5:20 p.m.

**Vicksburg & Meridian Railroad.**  
East Bound Trains.  
Mail—Leaves Vicksburg 8:00 p.m., arrives at Jackson 10:30 a.m., leaves 10:35 p.m., arrives at Meridian 4:20 a.m.  
Express—Leaves Vicksburg 8:00 p.m., arrives at Jackson 10:30 a.m., leaves 10:35 p.m., arrives at Meridian 4:20 a.m.

West Bound Trains.  
Mail—Leaves Meridian 10:20 p.m., arrives at Jackson 3:30 a.m., leaves 3:35 a.m., arrives at Vicksburg 6:00 a.m., leaves 6:05 a.m., arrives at Jackson 8:30 a.m., leaves 8:35 a.m., arrives at Vicksburg 11:5 a.m.

**Yazoo and Mississippi Valley.**  
Going North—Leaves Jackson 10:30 a.m., arrives at Yazoo City 10:30 p.m.  
Going South—Leaves Yazoo City 10:30 a.m., arrives at Jackson 10:30 p.m.